ROSICRUCIAN DIGEST

MARCH, 1947 - 25c per copy

EVEL
ONE

Mysticism • Art • Science

This Month's Feature

Sanctum Incense Burner

IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

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SAN JOSE, CALIFORNIA, U. S. A.

THE INSTITUTION BEHIND THIS ANNOUNCEMENT

OASIS OF PEACE

In a world that was seething with flames and destruction but a short time ago, Sweden is one of the few neutral nations that enjoyed any semblance of normalcy. The temple of the Rosicrucian Grand Lodge of Sweden, located in Malmo, appropriately reflects an atmosphere of refuge from strife and turbulence. Enshrined within its beautiful simplicity are those things which represent the cultural and spiritual ideals of man—the refinement of self. Above, in the East of the Temple, are the patriarchal and beloved Grand Master Anton Svanlund and his most efficient assistant, Grand Secretary Inez Akesson.

(AMORC Photo)

The Lost Word

THE KEY TO SECRET WISDOM

"In the beginning . . . like a bolt from the heavens above . . . the word was spoken, and from the mighty intonations of its sacred syllables there came forth the creation of the universe"—so relates a legend preserved by all races of mankind. Through the ages men have searched for this lost word, probed the mysteries of nature, but found in its stead *the secret keys of wisdom.* These keys, gems of wisdom, unlock the hidden possibilities within every man or woman. They reveal startling unused powers that make for a greater life.

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(AMORC)
SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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THE THOUGHT OF THE MONTH

MISSION TO EUROPE

By THE IMPERATOR

This article is the sixth of a series written by the Imperator and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Imperator Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences. —EDITOR

PART SIX

E DESCENDED the marble stairway with its scintillating brass balustrade. The Danish people's meticulous concern for details was evidenced in the shining cleanliness of this large Copenhagen hotel. We had arrived but an hour before. We now were to meet a delegation of officers of the Danish Jurisdiction of the A.M.O.R.C., in the grand foyer. Truly no one is ever a stranger, no matter how far distant from home, if he can associate with those who share his interests. Home is not a place, but a condition which we establish—one that reflects our intellectual pursuits, habits, and moral convictions. The Rosicrucian finds himself in a familiar, intellectual and spiritual environment in whatever land he may visit. The political differences of the nations and the peculiarities of their customs are submerged by the fratres' and sorores' mutual love for the tenets of the Rosicrucian teachings. It is proof of our contention that universal brotherhood requires some common interest which has strength enough to resist the otherwise diverse pursuits of peoples.

As we made our entrance, a charming venerable lady stepped forth to greet us. Her snow-white hair framed a face from which radiated gentleness. Though the years had left their mark, the character lines were softened by the twinkle in her eyes. The quickness of her movements indicated an active mind and a muscular co-ordination that revealed a vitality expected of a much younger woman. With genuine warmth she affectionately embraced us. This was Soror Carli Andersen, Grand Secretary of the A.M.O.R.C. of Denmark. It was a renewing of personal acquaintanceship. She had traveled with the Rosicrucian Egyptian tour party in 1929 and had met Mrs. Ralph Lewis upon that occasion. In July, 1938, she, accompanied by a young woman member, traveled from Denmark to attend the International Rosicrucian Convention in San Jose, California.

Carli, as she is affectionately called by all to whom she has endeared herself, has been identified with the Rosicrucian Order for a good portion of her life. Hers has not been a nominal membership. It has been one of real service in behalf of the Order and of humanity. Several centuries ago, the Rosicrucian Order was most active in the Lowland and Scandinavian countries. The See of the Order in that region was at old St. Petersburg, Russia. Some of the most learned men and women, renowned as thinkers and artists, were

ardent students of the Rosicrucian teachings at St. Petersburg. Subordinate lodges, more or less affiliated with the Russian See, were established in the adjacent countries.

Through the vicissitudes of the times, political and economic principally, the Rosicrucian Order eventually became disorganized in Denmark. Members there were, but no longer any formal lodges or conclaves. At the beginning of World War I, Carli was in America. She was here in connection with humanitarian work which she was sponsoring. The A.M.O.R.C. in America was just beginning its second cycle of activity under the direction of the late Imperator, Dr. H. Spencer Lewis, in New York City. Carli's interest in mysticism and her knowledge that the Order once was active in her homeland caused their paths to cross. She soon became a member of the A.M.O.R.C. of America. Her natural exuberance and her innate love of mysticism caused her to vigorously support A.M.O.R.C. activities. She aided Dr. Lewis in the translation of foreign manuscripts. She participated in the sacred rituals and ceremonies. Though Dr. Lewis was a young man, she has often remarked that she was aware that he was Cosmically ordained for his mission. Though older in years than Dr. Lewis, she looked upon him as her teacher and assiduously observed all that he said and did.

Finally Carli returned to Europe to give aid to the war-wounded in military hospitals, for she was a nurse of exceptional ability and experience. Realizing the need for the resurrection of Rosicrucianism in Denmark, she wrote to Dr. Lewis for dispensation to begin the Great Work anew. She might have petitioned any of the other existing jurisdictions in Europe for such authority, but she was impressed, as she has since related, with the modern presentation of the age-old teachings in the comparatively new land of America. She wanted to adapt the new regime of the Order in Denmark to that of America. Carli is now a venerable, living symbol of the Rosicrucian life. Active, intelligent, sympathetic, she has been the motivating power behind the development of the A.M.O.R.C. in Denmark for more than two decades. She is the spark that touches off the enthusiasm in the cultured men and women who comprise the membership in Denmark.

It was also our privilege and honor, upon this occasion, to meet for the first time Fratres Sundstrup, Falck-Rasmussen, and Hoillerop. Frater Sundstrup is the Grand Master of Denmark. Tall, alert, he radiates kindliness and exemplifies the position which he holds. The teachings are a part of his life. He has made them his personal *liveable* philosophy. His actions and ways are consonant with the principles contained in the A.M.O.R.C. monographs. He has, however, no sacerdotal air to make him seem aloof to the realities of the day. He does not profess any disdain for the administrative problems of his office. He freely speaks about these material problems of his jurisdiction. One gains the impression that he is as apt in mastering them as he is in mastering some abstract problem in metaphysics. Frater Falck-Rasmussen, Grand Treasurer, is efficient in business matters. Having had years of commercial experience and speaking several languages fluently, he gives the wealth of such knowledge to the business affairs of the Order in his country. No less a student than his associates, he feels that he and Frater Hoillerop can most effectively serve the cause in such a manner.

A True Sanctuary

We were thrilled with the realization that we were to address the members of the Danish Jurisdiction in their own Grand Lodge Temple. Years ago, Carli had arranged for the Order in Copenhagen to have its own temple. Danish members, when referring to their Temple, speak of it in a manner that discloses a love for what it represents. Notwithstanding the Nazi occupation, it had remained intact, although its functions were, of course, curtailed. We were being escorted to this special conclave by our Danish fellow officers. Suddenly, they turned from the boulevard and led us into a narrow cobblestone street. It was late in the day and the shadows were growing long. The narrowness of the street was accentuated by the height of the buildings on either side and the deep shadows they cast. Our eyes were focused on the opposite

end. There, as though blocking the passage, was a stone edifice. As we looked at it, we realized that it was not very old in comparison with many buildings in this land. It had, however, a hoary appearance which gave it dignity and an atmosphere of calmness such as often seems to surround buildings devoted to some activity related to the nobler pursuits of man. Being cloistered between these larger structures and but a step from the busy boulevard seemed an appropriate location for this temple. After all, Rosicrucianism is not a philosophy of asceticism. It concerns life and the struggles of humanity. The Order must be of the world, in that it is contiguous to the needs of humanity, and yet never corrupted by its baser activities. Its temple should always be a sanctuary, a place of rest, inspiration, and knowledge — figuratively, just around the corner and, literally, free from the turbulence of temporal existence.

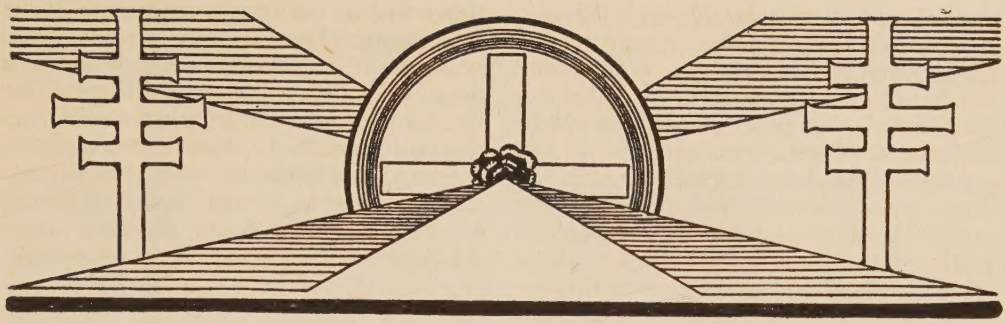
Immediately inside was a spacious reception room. It was attractively decorated and yet not so ornate as to lose the atmosphere of quiescence. In the manner so familiar to members of our North and South American Jurisdiction, the conclave was called to order. The processional into the Temple began. The regalia of the officers was identical to that worn in any of the lodges in Canada, United States, or Australia. I crossed the threshold with the Guardian, having waited until, in accordance with the ritual, I was to be escorted to the East at the proper time as a visiting officer. What I observed had a tremendous impact upon me, emotionally. I was transported, by the physical appearance of the Temple, to my boyhood days, to the Rosicrucian temple I first visited with my father in New York City. Not only in its ritualistic arrangement, but in its actual design, did this Temple conform rigidly to the first Temple in New York City; in fact, it seemed to be almost a replica of the artistic skill used by our late Imperator in his design of the Grand Lodge Temple in New York thirty years ago. There was an intentional exactness in the wall paintings and in the simulation of the Egyptian architecture which conveyed the idea of Dr. Lewis' technique. It was not only the physical appearance, but the thought, devotion, and sacred observance of all the traditions by the members which affected me. These sentiments had been embodied in that temple for years and had finally become an intangible positive nucleus—an influence that was immediately sensed. There was a radiance of serenity that quite possessed and soothed one—it was a true sanctuary.

Humanitarianism

The first conference concerning plans for the future of the Danish Jurisdiction was held in the home of Grand Master Sundstrup, with only the dignitaries of the Lodge present. The study of Frater Sundstrup depicted his scholarly interests. There was a balance of the artistic and intellectual. The room contained several bookcases in which was a library of works on mysticism, science, and philosophy. Upon the walls were intimate little paintings and etchings of scenes in Denmark by Flemish artists and views of some of the beauties of nature to be found throughout the world. All of these created an atmosphere that reflected the man's life. There were little trinkets, too, reminiscent of past experiences, mementos of pleasant memories. In the study of one who is of a sensitive nature there are little symbols by which he keeps fresh his fond experiences. They are friends of the past that people his world of the present. They often help to shut out unpleasantness. It is comforting to occasionally retreat into a world we have made and want to remember.

Upon this occasion a sum of money was presented to the Danish Jurisdiction by ourselves, acting in behalf of the members of our jurisdiction. The money came from the Rehabilitation Fund which was established by the A.M.O.R.C. members of the North and South American Jurisdiction. These funds the Danish Jurisdiction sorely needed to pay for the printing of books and general literature, for the reissuance of monographs and for buying equipment for furthering its administrative activities. The Danish members were overwhelmed with the generosity of the members of this jurisdiction. I only wish I had some way of capturing

(Continued on Page 60)



The Rosicrucian New Year

Imperator Proclaims Friday, March 21, as the Beginning of the Traditional Rosicrucian Year 3300

THERE is an old occult tradition that the personal Sun Day of each individual is the day of his birth. Thus, if one were born on a Wednesday, that is his true Sun Day for each week. The principle underlying this tradition is that the personal weekly cycle has its greatest ascendency, or power, upon the day of one's birth, just as the sun is in its greatest ascendency at midday. From the point of ascendency, or the personal Sun Day, the cycle declines and reaches its lowest point at the middle of the personal week. It then rises again until its greatest ascendency. Consequently, the day of one's birth is the time each week, according to this tradition, that is more potential with the power of achievement. Three days subsequent is the nadir, the direct opposite of the ascendency. If one personally evolves, through experience and training, each ascendency of his Sun Day is advanced in its inherent power over the preceding one. Therefore, although there is an ebb and flow in the cycles of natural phenomena, there is also always either a general progression or retrogression of such cycles. By this means nature avoids monotony, or rest—a condition which she abhors.

Centuries before the existing calendar, the annual cycle, or the New Year, began with various recurring phenomena. Although many ancient people adapted the beginning of the new year to lunar phenomena, most of them related it to the solar cycle. The sun in its celestial journey brought about impressive annual phenomena, which were observed by men. The most awe-inspiring of all these was the rejuvenation of life, the rebirth of plant life, which was particularly conspicuous on or before each vernal equinox.

The most apparent and profound mysteries, to ancient man were those of *birth* and *death*. The advancement of knowledge has not yet completely removed the obscurity which surrounded them in remote times. The spring of the year gave every evidence of a great rebirth of nature. Those things which had died, or had entered a dormant state resembling death, showed signs of reawakening. Trees were budding and flowers were blooming; growth, an attribute of life, began anew. Here then was a natural beginning. It was the start of a cycle that was more commanding in its impressiveness than any other which man experienced. Since time is the measurement of the duration of consciousness, in effect, a series of experiences, it was logical that the great cycle of time—the year—should begin with the advent of spring, this experience of rebirth. To the ancients, the vernal equinox was the Sun Day of nature. It was the time when it seemed that all of the constructive, *creative* forces of nature were in the ascendency. It was the time to avail oneself of this potent manifestation. It was the time to parallel nature's func-

tioning, as best man could—to cultivate, to plant, and to *plan.*

In ancient ceremonies commemorating the vernal equinox and the beginning of the new year, rites were performed which were intended to regenerate the spiritual qualities of man. It was an occasion for initiation into the mysteries of one's own nature, an inquiry into Cosmic laws and works. Solemn conclaves were held for discussions. Pledges were renewed to the cause of enlightenment. Only in the most primitive and degenerate societies were the rites of rejuvenation performed in a carnal sense.

Upon such occasions great festivals were held. Feasts, dances, songs, and general rejoicing were everywhere in evidence. In the magnificent temples the ceremonies were of a most solemn and sacred nature. Liturgies were formulated for just such occasions. The feast, in such sacrosanct sessions, was purely a symbolic rite. It consisted of the partaking of three elements which depicted the triune elements of man's own nature. With the consumption of these substances, the participant was supposed to have comprehended the dependency of his composite being upon their prototype. In other words, the feast was a moral lesson.

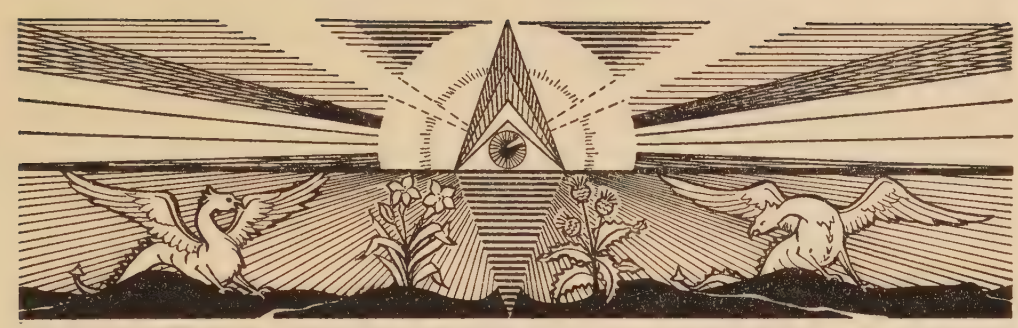
The Rosicrucian Order, AMORC, in all jurisdictions of the world, has always venerated this ancient conception of the beginning of the new year by observing it with solemn ritual in its own temples. This period seemed to be the most plausible beginning for a new year, rather than the period commemorating the beginning of the calendar year. The ancient new year was related to nature; the calendar new year, on the other hand, is an arbitrary one, often having been subject to the whims and fancies of men. The rituals used by the Rosicrucians on these occasions are descended, in spiritual and in basic symbolism, from the mystery schools of antiquity.

The exact hour of the beginning of the New Year is traditionally proclaimed to all Rosicrucians by the Imperator. The time for it is when the sun in its celestial journey enters the zodiacal sign of Aries. This is recognized as the vernal equinox or the first day of spring. The Imperator proclaims this event as occurring on March 21, at 3:13 a.m. The hour is based upon Greenwich Standard Time; thus, each member must determine the hour for his locality—an hour which will correspond to that time in England, Greenwich Time.

This New Year will be Rosicrucian Year 3300! This date is founded upon the traditional inception of the Rosicrucian Order in ancient Egypt. It emerged there in spirit, purpose, and symbolism from a brotherhood of inquiring minds.

All Rosicrucians everywhere are invited to attend lodges and chapters of the Order adjacent to them and to enter into the symbolic festivities which will be conducted in their temples. This period, as well, constitutes the beginning of the fiscal period of each AMORC lodge and chapter. New officers are installed in an inspiring ceremony; retiring officers give farewell addresses. Due to circumstances beyond their control, lodges and chapters must vary the exact date of their special convocations from one to two days after the proclaimed date. You are, therefore, advised to call at, or correspond with, your nearest lodge or chapter in order to find when and where the Rosicrucian New Year celebration will be held. Consult the Directory at the back of this issue of the *Rosicrucian Digest.*

For those who are not adjacent to a lodge or chapter, or who prefer to commemorate this mystical event in their own home sanctum, a beautiful ritual has been prepared. It will be sent to them upon request. The ritual is simple to perform and yet it perpetuates the principal, inspiring, and age-old rites of the New Year ceremony. It will put you en rapport with others elsewhere who are likewise commemorating this vernal equinox—the Rosicrucian New Year. If necessary, you may select any hour, on the exact day, that is convenient. It is asked that the nominal sum of twenty-five cents (not postage stamps) be sent with your request, to cover clerical expense and mailing cost. Address your letter to: The Grand Secretary, Rosicrucian Park, San Jose, California, U.S.A. Do not forget to include your student key number as the ritual is provided only to members. *Mark the date now on your calendar!*



The Evils and Karma of Society

By Dr. H. Spencer Lewis, F. R. C.

(From *Rosicrucian Digest*, July, 1938)

We have pointed out very often in our official teachings and in our magazine articles that when man attempts to interpret the laws of nature and the laws of God and forms his interpretations into ethical and moral laws, he generally makes many errors and creates many evils and brings upon himself and all human beings certain Karmic conditions that are difficult to adjust by compensation. There is an ancient proverb among the Rosicrucians to the effect that "the laws man makes are the laws that man breaks." In fact, it is a pretty well-established principle among mystic philosophers that a divine law, a God-made law, and a truly immutable natural law cannot be broken. We speak of violating God's laws and natural laws, but in speaking loosely in this manner we really mean that man succeeds in running counter to these laws and placing himself out of harmony with the laws, not in actually breaking them. All of this may be a purely philosophical analysis of the matter, but at the present moment it has no bearing upon my arguments except to point out that man-made laws or man-made interpretations of divine and natural laws are not only generally inconsistent, but they are so flexible, so easily broken, so differently interpreted and so unfairly applied, and through legal technicalities and psychological reasoning so easily evaded, that man very often becomes individually and collectively a victim of the circumstances he has created by the mass of worldly principles and constitutional regulations.

It is true that the average individual either deliberately or unthinkingly adopts the principle of letting his conscience be his guide. Yet it is so easy to quell one's conscience with conveniently invented alibis and excuses, and it is so easy to find legal technicalities or legal excuses and explanations that we find society suffering under the conditions of its own creating. And not all of society's sufferings are Karmic unless we use the term *Karma* to include automatic reaction. Very often cities, states, communities and groups of individuals have invented and created a combination of laws and principles which they call a moral and legal code, under which society soon finds itself in an entanglement, and in a mesh of complicated principles that bring unpleasant reactions from day to day as automatically as walking off the edge of the roof brings a drop to earth.

Society is today suffering from thousands of automatic reactions and results of its own tangled efforts to reform individuals and to interpret fundamental laws. This suffering on the part of society manifests in the suffering of the individuals and groups of individuals and in the affairs of the people as a nation or race. Again, the principles of the law of compensation and of Karma are used as an alibi or an explanation

for these sufferings, and we hear it said that many of the sufferings of individuals and nations are the result of Karma created by the individuals of nations in previous lives; whereas, in fact, the sufferings are not Karmic but wholly automatic reactions resulting from mental attitudes and actions performed by the individuals or the nations in this very incarnation.

As just one illustration of the theme of my arguments, I want to refer to our almost universal system of creating and establishing moral or legal laws in our national, state and local statutes, not only for the purpose of punishing those whom we judge as being violators of natural and divine laws, but for the purpose of interpreting what we think we understand of those divine laws and principles. Thus man takes upon himself the privilege of interpreting and translating his conception of divine and natural laws, and becoming thereby not only a self-appointed lawmaker, but also a judge of the actions of others in the light of those arbitrarily made laws. And we all know that this process has become so involved, so entangled, so complicated, so flexible and susceptible of variation and modification, that continuously we have to submit the wording and the interpretation of these man-made laws and statutes to other groups of individuals, such as Supreme Courts and Appellate Courts, for an interpretation or a retranslation of the laws and a verification or denial of the customary application of them. Is it any wonder, then, that the average human being finds it almost impossible to evade or avoid becoming enmeshed in this maze of interpretations and translations and applications? The greatest of the lawmakers or interpreters of law frankly admit that the average individual in society is continuously violating or breaking some of the man-made laws, and that it is practically impossible for a normal human being—especially any eccentric or slightly unbalanced or ill or ignorant person—to live from day to day in our so-called civilized countries and cities without either unconsciously or consciously breaking and violating a number of these man-made laws.

The mystic philosopher knows that if a group of men or individuals meet together and agree upon some principles, some procedure or practice, some code of ethics or some creed or dogma, and establish it as a law for themselves and others, and agree that all shall abide by it or be held responsible for their violation of it, that although agreement does not establish or create a divine or Cosmic law, binding upon all individuals, it does become binding upon those who have formulated the code or procedure or dogma and upon those who learn of it and accept it, and that thereafter it becomes a sacred principle in the lives of those who have accepted it, although this sacredness does not make it either a divine law or necessarily in harmony with divine laws. And if such persons who have created such laws or codes or dogmas and have accepted them as a sacred obligation, deliberately and knowingly violate or break them, there will not only be an automatic reaction from the consequences of their act, but there will be a Karmic condition come upon them whereby they must make compensation at some time.

Again we see in this the fundamental principle of Karma and of the Cosmic Mind, in that the Cosmic takes into consideration the motives, the intent and purposes of our acts, rather than the nature of the acts themselves. If a group of men or a nation of individuals establish certain laws which they proclaim to be binding upon themselves and others, and if others accept these as binding upon them and thus make these laws a sacred obligation, the Cosmic accepts this condition as it looks upon a solemn oath or pledge taken by an individual; and furthermore, the Cosmic will not permit an individual or group of individuals to make laws and rules regulating the lives of others with a form of dire punishment to be meted out if such laws are violated or broken, but yet permit the creators of such laws to escape the prescribed punishment when they themselves violate them. In other words, the Cosmic will not permit an individual or group of individuals to set up some laws, and punishments for the infraction of them, that will be binding upon others without seeing to it that the creators of such laws are also amenable to the laws. Man cannot be a lawmaker for others and a judge and prosecutor of those whom he judges to be violators of the laws and yet take

upon himself the privilege or prerogative of making himself and his actions an exception. The result is that the laws of Karma react just as strongly upon the lawmakers who violate the laws as upon those who are more or less innocent victims of the circumstances created by these man-made laws.

My special argument at this time centers around our criminal laws and the manner in which they are interpreted, applied, tested, and used to punish violators of these man-made criminal codes. My argument does not include the idea that we should not have moral and legal codes or laws or principles for the safe and proper conduct of individuals and groups of individuals. But I do believe that instead of the thousands upon thousands of man-made laws, man-made interpretations, modifications and constantly varying applications of these laws, we should have a set of principles that are based upon divine laws and Cosmic laws, and that these should be promulgated and taught to youths and adults and so demonstrated and made understandable that mankind would find it possible to live day by day without continuously violating some of these laws and without jeopardizing his future state of happiness or liberty.

The first great benefit that can come from modifying our criminal and civil statutes, rules and codes, and making them conform to Cosmic principles would be our correct understanding of the *cause* of violations—or, let us say, the cause of crime and the cause of weaknesses in our social conditions; and secondly, an improvement in our application of these laws, inasmuch as everyone would understand and realize that such laws were being applied consistently and without preferment and without legal loopholes or excuses, inasmuch as the judgment of man and the prosecution by man of the violators would be secondary to the judgment by the Cosmic and prosecution or punishment established by the Law of Karma. Every mystic philosopher knows that while man may use his ingenuity and the ingenuity of a legal staff to establish a legal and technical alibi, excuse or explanation for his violation, and thereby escape punishment at the hands of man, he cannot escape the judgment of the Cosmic and the fair and equalized judgment and punishment of the Cosmic. And all of mankind would come to understand also that in addition to the fact that the Cosmic would consider the motive and purpose rather than the act in its naked details, neither the social, the worldly, the religious, nor other qualifications of the individual would have any bearing upon the judgment, except the condition and quality of ignorance or mental inability to understand. There would be no such thing as stringent punishments for the poor, and liberal considerations and lenient punishments for the wealthy. There would be no such thing as special consideration being given to a person of high social or prominent business standing, with no consideration being given to the lowly and the humble.

Another important consideration is the fact that society boasts of the fact that in its creation of civil, criminal, and other legal laws and statutes, it attempts to seek justice and attempts to seek a correction of evil tendencies and to establish fairness, honesty and goodness. Yet, we who are dealing with this matter know that society in general, especially in the most civilized countries, is hypocritical in this regard. By the laws it has created, and by the varying application of these laws, society demonstrates that it is *not* fair and just to all, and that it is attempting merely to *punish* evil rather than to *correct* it. In society's general attitude toward the offender, and in its attitude toward those who have committed error, it forces upon the offenders, not only by the conviction but by the resulting procedure, the conclusion that society has hypocritically posed as a just interpreter but that it uses various ways and means to create additional inharmony and injustice and unfairness. Therefore, the offenders of society's laws, instead of learning a valuable lesson that will establish in their minds the desire for honesty, fairness and justice, become convinced that it is all a matter of cheating and of hypocrisy, and that society does not seek to redeem the offender or the evildoer or to heal the diseases of mind and character, but to gratify itself in the insatiable desire to glorify its own hypo-

critical pureness through publicizing and exposing the occasional offender as though he were a black sheep, and to be made an outcast, while society itself continues to hide behind its cloak of pureness and goodness and to put itself upon a pedestal of a greater height by dethroning and putting certain individuals down into a deeper abyss.

Through our activities in the various prisons throughout the country, and the various penitentiaries, we have a large correspondence with men and women who have either deliberately or unconsciously or "in accordance with custom" violated or broken some of the man-made laws. Hundreds and thousands of these individuals are studying our teachings and our work, or reading our magazines and books, in a sincere attempt to rehabilitate themselves—or rather to discover the truer and more fundamental laws of God and Nature and to rebuild their characters and start their lives over again.

I am not making any plea for leniency or special consideration for so-called convicts who, after finding themselves incarcerated in jail or penitentiary, suddenly desire, either sincerely or insincerely, to unite with some altruistic or spiritual organization for the sake of winning help in shortening their sentences, or having easier times within the prison walls, or securing exceptional paroles. I am glad to say that of the many thousands of persons we have been helping to revise their understanding of life and the divine and natural laws thereof, and of the thousands who are trying to remold their characters, only three or four in recent years have asked me or our organization to help them secure a shortening of their terms or any special form of parole; and in each case we have promptly and definitely informed them, and placed the fact upon record, that we will not attempt to influence any official or any court or any parole board in their considerations of the prisoner's applications or desires.

Our sole purpose in our prison activity is to aid the individual to make the best of his life, and the best of his opportunities, to remold his character and to prepare himself for a new cycle, a new path, when once he is released from prison. And I am glad to say that only a few have ever asked us for any money or any material aid. Of course, there are some artists in various prisons who have asked me to supply them with water-color paints and materials with which they could make Christmas and holiday cards and souvenirs which they have asked us to help them sell, so that they might raise some money to be used as spending money within the prison. There are other artists who have asked me to give them the crudest of art materials so that they might spend some leisure hours indulging in the one dominating element of their natures, that of creating something of an artistic nature. There are musicians who have asked that they be given either some small musical instrument, or copies of opera music or other classical music that they might keep in good practice and keep abreast of the development of music. There are women who have asked us to supply them with sewing materials or materials for embroidery, so that they might have a creative and productive period of recreation occasionally. There are others of scientific or technical training who have asked us to secure for them certain books that would enable them to improve their minds as well as their characters, and to fortify them for a better place in the social scheme of things after their release.

Not one has ever asked us for ridiculous or unnecessary things such as pieces of jewelry or watches or sets of unusual books of fiction or anything of that kind. In some prisons there are as many as forty to sixty men and women meeting together once a week to study and discuss some of the principles of our teachings, and there are some who have written excellent dissertations upon the analysis and application of some of our principles, and there are some who have made, at a great sacrifice of their leisure time and personal finances, beautiful things in metal and wood containing our symbols and have sent them as gifts to be given to our members or to hospitals or other institutions. There are others who have contributed articles to the *Rosicrucian Digest*.

The correspondence and reports from these hundreds of inmates of

(Continued on Page 55)

Strange Instincts of Birds

By Major J. T. Arneson, *F. R. C.*

The following article is not presented as one resulting from any form of research, based on exhaustive mechanical or chemical experimentation; neither has it been subjected to confirmation by the Rosicrucian staff. The report simply offers a few natural observations for which any human being has the capacity and the practice of which adds interest and enthusiasm to everyday living. —Editor

Strange are the ways of nature. Strange indeed are the instincts with which our feathered friends are endowed. For of all of God's creatures that forage for food and depend on their wits for survival, the birds are the most favored. In addition to the five normal senses—sight, hearing, touch, smell, and taste—birds have a highly developed "sixth sense." This "sixth sense" is their strange faculty of receiving and interpreting the vibrations emanating from the myriad of insect life about them.

All nature is in constant vibration. All forms of life send out vibrations: even each tiny insect vibrates on its own special wave length. In addition, there are vibrations of sound, color, and smell, as well as radio currents and all manner of electrical impulses which are vibratory in nature.

You have often seen a robin hunting for his breakfast on a well-watered lawn. As he hops across the lawn he pauses now and then, apparently to listen; then, stabbing the ground with his beak, he invariably brings up a worm. To say that the bird "hears" the worm under the soil is misleading. Actually he "feels" its presence, for the worm, as any other form of insect life, gives forth a minute vibration. It is this same unerring "sixth sense" that guides the woodpecker to such a tree as has insects harbored beneath its bark. It is perfectly obvious that the woodpecker could not hear these wood-boring insects any great distance nor could he smell them through the bark. The only logical explanation is that the bird "feels" their presence through his delicate sensory apparatus.

This point was well demonstrated last summer at my old ranch home. One day, just after daylight, a yellowhammer began to pound away at the wall, in the gable high up and under the eaves. The noise was very annoying and we tried to drive the bird away but it returned persistently. I then attempted to figure out the reason for this sudden attack. Reasoning logically, I concluded that these birds attack a tree in quest of food. Then it all dawned on me: he *was* after food! I climbed into the attic, and there on the wall just opposite the spot where the yellowhammer was drilling, sure enough, was a wasps' nest! It was a "clay-dauber's" nest, made of mud, and it was full of squirming larvae. I destroyed it, and the yellowhammer quit his pounding and

never returned. The only logical explanation of this demonstration of instinct is that the bird sensed the presence of the insects through the wall by their minute vibrations.

Owls, too, depend upon this subtle "sixth sense," in their hunt for food. Owls can scarcely see in broad daylight and at night they do not see as well as it is popularly supposed. Unlike the eyes of most birds, the eyes of the owl are set in front of the head, making it necessary for the owl to turn its head in order to fix the gaze upon an object.

A Variety of Peculiarities

The keenest pair of eyes in all the world, no doubt, are the eyes of the eagle. While one eye is trained to look aloft, on guard against the approach of possible enemies, the other eye searches the ground in quest of prey. With his telescopic eye, the eagle can locate small snakes and rodents from an altitude of several thousand feet. Literally, nothing that moves upon the ground escapes his notice.

One of the queerest birds to come to the attention of the writer is the buzzard. There is something positively uncanny about their strange instincts. How they can locate and follow a thirst-crazed steer in the vast reaches of the desert is not easy to explain. These birds eat only carrion, yet they locate their quarry before it falls. In pioneer days, the days of the wagon trains, the immigrants looked with awe upon the buzzard, regarding it as an ill omen, a harbinger of death. Could it be possible that this bird is psychic? I believe that the answer will be found in some sort of thought transmission or telepathy.

Science now recognizes telepathy, or mental communication. And there is no question but that thoughts are vibratory in nature, else how could a thought be transmitted from one mind to another. Now it is perfectly obvious that an animal's thought could not logically be transmitted to the mind of a bird, for they live on entirely different vibratory planes. But there are certain forms of thought impulses which are common to all life—*fear*, for example. When the glands of the stricken animal emanate vibrations of fear, could not these radiations be picked up from the *ether* by the supersensitive nerves of the buzzard and guide him straight to his quarry?

Buzzards, too, have remarkable eyesight. Something in the construction of the buzzard's eye, it is believed, gives it a wider range of color perception than the human eye can detect. Science recognizes the existence of several colors above and below the "red to violet" of the visible spectrum, which cannot ordinarily be seen because of differences in the vibratory rates.

Now, when a carcass is decaying in the desert, it gives off an invisible gas which rises high into the clear air, spreading as it rises. But while this column of gas is invisible to human eyes, it is probable that it manifests as a color to the buzzard, and it may appear much as a column of smoke would appear to our eyes.

Another creature that is extremely sensitive to all manner of vibrations is the bat. Of course, strictly speaking, the bat is not a bird, but its strange faculty of receiving all manner of vibrations gives it a place in this discussion. Like the birds, the bat seeks out spiders and other night-crawling insects by means of their vibrations. However, bats have the further unique faculty of detecting objects in their path by means of vibrations. Although the bat is totally blind, he wheels through the forest in dizzy figure-eights and never strikes a twig. He circles in and out of old buildings at will, but daylight finds him back in his cozy nest in some hollow tree.

It is common knowledge that the behavior of birds can serve as a guide to weather changes. The robin, it is said, always sings before a shower, and the swallows fly high before a storm. What mysterious intelligence guides their actions? How is the wild goose forewarned of winter's approach? Why do birds twitter nervously in the night before an earthquake? These questions have an esoteric explanation but such explanation is quite beyond the scope of the present article.

Little is known of the amazing homing instinct of the carrier pigeon. This bird is noted chiefly for its ability to find its way home from great distances. It has a remarkable sense of direction. But occasionally pigeons have been

known to fly over a radio broadcasting station, and when this happens they become utterly confused. They will fly for hours in circles, helpless, unable to orient themselves. It is evident that the stronger radio vibrations overwhelm the delicate sensory apparatus of birds, drowning out all familiar vibrations.

The writer has tried here to set forth a few of the wonderful observable instincts which seem to be the common possession of all birds. To cover this subject completely would require volumes, for the list is long. An attempt is being made to show, by logical reasoning, and some knowledge of the vibratory laws, the processes by which these instincts operate. The world of materialistic science, accepting nothing but what it can get into a test tube, has been slow to take up the study of vibrations. Hence there is little scientific data available in this field of research. The instincts of birds are the gift of a Divine Providence, and in taking up a study where Divine Law is involved, science must drop its materialism and change its method of approach. For, as said by the prophet of old, "This is Holy ground."

THE EVILS AND KARMA OF SOCIETY

(Continued from Page 52)

prisons and penitentiaries show a gradual change and improvement in their viewpoints in life, in their language, their vocabularies, and their happiness. Reports from wardens and officials indicate that these sincere students have improved in their prison conduct and are looked upon as excellent possibilities for the future. No charge is made by AMORC for any of the services or any of the books or instructions that are sent to these individuals or groups of individuals in prisons or penitentiaries or for any material or matter sent to them in any form. There are strict rules in every large prison and penitentiary regarding what things can be sent to prisoners, and books and publications and other things must be sent by the publishers or manufacturers of them and not by friends or acquaintances. Therefore, our services meet many of these requirements and enable many of these prisoners to have things they could not secure otherwise.

But to return again to the unfairness of society, let me quote to you a part of a letter received from one of the prisoners in one of the largest penitentiaries of this country, who has been a very sincere student of our teachings and principles for a long time. I also want to quote to you an editorial that was published in the newspaper published by that very penitentiary, and of course written and prepared by the editorial staff composed of the prisoners of the penitentiary. The letter I refer to is dated May 16 of the present year [1938] and addressed to me personally. It says in part:

"Thank you for your helpful instructions and advice. I am enclosing an editorial from the paper published here, and in which it seems that others than you have the same viewpoint, and which you have verified through many experiences. I agree with you about the importance of money and the worship of money by individuals and the wrong use of it. When I was free (before being arrested) I spent my money freely on others and too often on those unworthy; and since being here those persons are 'no more' as the ancients would have tersely put it. In common slang language, those persons 'just can't be bothered.' They are too busy looking for other suckers. I have never even received a card from them since my imprisonment. One lesson I have learned from that experience is not to cease being generous but to pick worthy recipients. By that I do not mean I shall give only to those who will return a like favor to me personally, but to those who are also ready to help others who are in need, regardless of who they may be.

"Yes, I made a mistake and I deserve all of the punishment I have received. But I believe I am being punished too much, but not complaining. My mistake was made on impulse when I was sick and hungry, and just released from a hospital. I was too weak and unable to work, being on sick leave from work,

and the man I stole from owed me more money than that which I took. It was a desperate effort and a desperate act in the only way I understood, to get what was already mine and what I needed. The man I robbed could have paid me, but it was easier for him to put me off continuously. Anyone else in my place and condition and in such desperate circumstances would have committed the same act. But when I was caught in my act I immediately admitted my guilt but was beaten physically for hours by the police who felt that they had a 'sucker' who would be the bait for clearing up their 'blotter' or record of a lot of unsolved crimes. Anger, because I would not make the confessions and false admissions they wanted me to make, caused them to beat me and put me in a terrible physical condition. They even took from my home my working tools and articles of furniture because I could not show 'bills of sale' for them and thereby prove that I had bought them and not stolen them. I was given five years and a fifty-dollar fine. The theft was only a petty theft and amounted to only two dollars. So far I have been in jail four and a half months, in prison twenty-three and a half months, and paid a fine of twenty-seven dollars and I am on probation for three years, and still have nineteen and a half more months to spend in prison. In addition to all this, the police deliberately lied to the corporation or company I worked for, saying I had probably been stealing their tools all the time I had been working for them as a mechanic, and this made it impossible for me to arrange with them to ever go back to my former employment. This resulted in lawsuits and other unpleasant demands coming to me, which finally robbed me of the five thousand dollars' worth of money and home and equity that I had saved through a lifetime of hard work since eight years of age. The probation department refused to let me leave the county while on probation for a while so I could get another position in another steel mill at my regular trade, but I have never become bitter to the degree that I have wanted to seek revenge or adjustment. The blows have been hard and depressing. Finally, the last blow came when the police or some others of an official capacity framed up a plan for me to get work just outside of the county and then to accuse me of violating the probation laws. This sent me back into prison for another long term. So society has constantly sought through its officials and laws, rules and regulations, to not only punish me very heavily for a crime, but to work injustice and unfairness in my life and to show me in every definite way that society was not trying to redeem but that it was avenging something in a spirit of bitterness. I will rebuild my character, however, and rebuild my fortune when society finally allows me to have the right and privilege of working and living properly. I have attempted to have the board of parole release me a little sooner than they have decided because I have two sisters who are dependent upon me, one a crippled widow and the other having been abandoned by a drunken husband. All that I can conscientiously and properly ask of you is that you help me to present my case to the Cosmic, that justice may be done to all concerned, and that some mercy be shown my two unfortunate sisters."

And now, read the following editorial published in the penitentiary newspaper where this prisoner and a large number of others are studying our magazines, books, and special manuscripts in the hope of becoming decent citizens and constructive workers in the field of civilization. I know that much that is said in the following editorial is true, and I feel like adding these words: "But for the grace of God, I, the Imperator of AMORC, might be in that same penitentiary and suffering the same punishment at the hands of society that this unfortunate man is suffering."

"THERE, BUT FOR THE GRACE OF GOD . . ."

When Lincoln Steffens was a boy he watched an artist at work painting a picture of a muddy river. He criticized the picture because there was so much "mud" in it, to which the artist replied: "You see the mud in the picture, my boy. All right, there is mud, and lots of it. But I see the beautiful colors and

contrasts, the beautiful harmonies, and the light against the dark."

Mud or beauty—what do we look for in our fellow men? The casual observer, glancing over the long lines of men in gray behind these or other prison walls, sees only the mud, yet, on the outside these same men may have a record of brilliant achievement; may have been outstanding figures in the business world; may have been the heads of respectable families, until either voluntarily or under the pressure of circumstance they violated one of society's man-made laws and exchanged their names for a number.

An ex-convict was asked to speak before a Rotary Club in one of the metropolitan cities recently on the subject of "Society's Attitude Regarding an Ex-Convict." As a prelude to his talk he passed out two small squares of pasteboard to each Rotarian. One had the word *Yes* printed on it; the other, *No.*

"Gentlemen," he said, "I am going to speak frankly and honestly to you, and in return I am going to ask equal frankness on your part. In order to avoid any embarrassment I have provided you with two cards, identical in size, one in the affirmative, the other in the negative. Don't put your names on these cards. Merely answer the question that I ask you, honestly, by dropping one of the cards into my hat as I pass it. Destroy the other one. Please be fair to me as well as to yourself, as this test forms the basis of my talk to you today. Here is my question: Have you at any time of your life issued a check with insufficient funds in the bank to cover it?"

When the poll was taken over sixty per cent answered in the affirmative. The speaker announced the result and said: "Gentlemen, that is the reason I stand before you today, an ex-convict. As you look at me you may well say, 'There, but for the grace of God, stand I'."

To the late Clarence Darrow, the famous criminal lawyer, is attributed this pertinent remark, while addressing a jury: "There are only two classes of people, the caught and the uncaught. My client, unfortunately, comes under the first category. But, for the grace of God, benign environment, destiny, call it what you will—but for this fortuitous setup, gentlemen, any one of you might have occupied the defendant's chair in this court room."

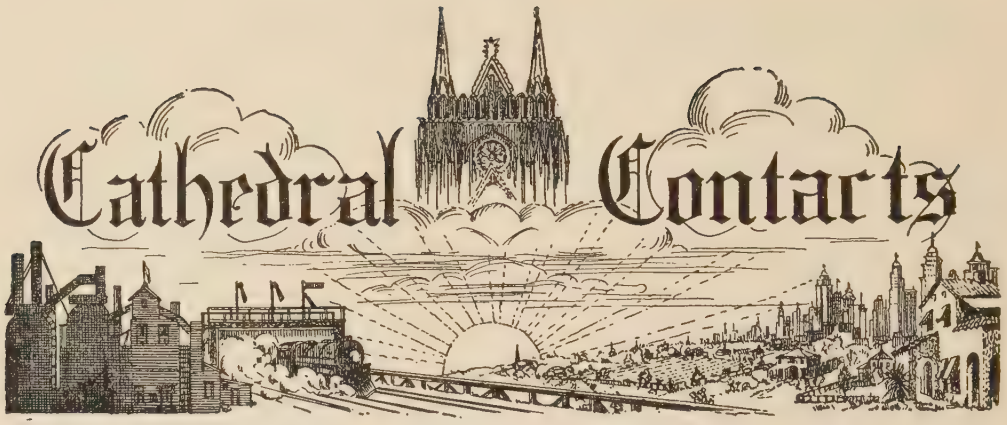
It is undoubtedly true that the majority of men incarcerated within prison walls are more flagrant violators of the social code than the average. On the other hand there are many men serving penal sentences who are not criminals in any sense of the word. If all of society's transgressors were imprisoned the population of the so-called "free world" would be greatly reduced. Yet, apparently, only when the prison uniform is donned does the mud come to the surface. The world is quick to condemn, quick to censure or advocate punishment for the other fellow's mistakes. It is the natural human tendency which ofttimes asserts itself in an effort to distract attention from one's own transgressions.

"Let him who is without sin cast the first stone." If this Biblical admonition were heeded meticulously the slurs cast upon those of us who are convicts would be few indeed.

In every man can be found some good traits. Underneath the surface mud there lies some "beautiful colors and contrasts." Why not look for the gold in mankind instead of the dross? The next time you pass the bleak walls of a prison and see the long lines of men in gray, just say to yourself, "There, but for the grace of God, stand I."

SOUTHERN CALIFORNIA RALLY

All Rosicrucian, AMORC, members in Southern California should avail themselves of the Rally to be conducted jointly by the Abdiel Chapter of Long Beach and the Hermes Lodge of Los Angeles. The dates of the Rally, which will be held in Long Beach, are March 21, 22, and 23. The program will consist of instructive addresses on mystical, philosophical, and scientific subjects, and of demonstrations, initiations, social functions, and entertainment. It is an event from which you will derive the greatest enjoyment and benefit. For full particulars, contact the officers of Hermes Lodge, whose addresses appear in the directory of this magazine.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

STRIVE WITH A PURPOSE

A NORMAL individual can, in one sense, be considered an accumulation of energy. While some phases of life cannot be explained objectively, it is obvious that life is dynamic and active. Every living thing seems to express this very life force. In the animal world there is movement, action, and a continual expenditure of energy. In the vegetative world we also find this life force manifesting in a determination to live and grow. Grass pushing up between pieces of rock or concrete, trees clinging to a rocky ledge where only a bit of soil is available, are examples of the ceaseless energy of life to express itself.

This condition reaches its height of manifestation in man. Most men are constantly exhibiting energy in movement, in work, in play, in creative enterprises; and even in destructive processes there is this ceaseless manifestation of energy, always obvious and apparent. Men strive because of one reason or another. This fact is so evident that we can think of life even as a process of striving. On the part of living things, this striving can take the form of trying to attain food and the necessities of life; on the part of man, the reason for striving includes a number of other factors besides the necessities of existence. Man strives for comfort, for contentment, for riches, power, or fame. Some strive purely for selfish accomplishment. Others strive for service: to give service to their fellow men,

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to lift the burden of the striving of others. But regardless of purpose, man strives. He strives even if he seems never to have heard of a purpose, and many lives show evidence of an individual's striving without any particular rhyme or reason.

With all this energy manifesting through man, and with all the varied ends or purposes, or lack of them, that seem to be manifest when we consider humanity as a composite in its continual striving, it is really to be considered a great achievement in itself to have a fixed or a worth-while goal toward which to strive. It would seem that a great deal of the energy inherent in man is misdirected and misused, because, actually, comparatively few have an end or final motive as a purpose in life. If all men strive and only the minority seem to have a fixed purpose toward which to strive, it would seem that many, if not all men, to a certain extent, strive in vain. They may not be completely aware of their lack of purpose or motive because in their vain striving they strive for things they believe they want. They are trying to attain what in their own thinking they believe to be worthy.

Such striving may be sincere, it may seem to be even highly purposeful, but usually it is based upon the misbelief that the possession of certain objects will bring happiness and contentment. Actually, few people strive to possess a thing in itself, for if they analyze their own thoughts and purposes carefully they will realize that their desire is to attain some value which the possession of that certain thing would bring them. In these cases striving is misdirected; the effort is being made toward a part of the process of attainment rather than toward attainment itself.

Possibly, many men strive not knowing for what. These individuals seem to have no directing motivation in life. For them life seems endless and oftentimes a monotonous repetition of disheartening labor and effort. In order to escape from this seemingly endless expenditure of energy to no purpose, they throw themselves with equal expenditure of energy into an attempt to lose themselves in pleasure or in activities tending to divert their thinking from the monotony of existence. Temporarily, this may lighten their viewpoint, but at the end of such a period they experience no sustained satisfaction. There is merely the memory of the gratification of physical senses, which experience now belongs to the past, and gone with it may be the realization that money, health, and a purpose, for which a monotonous existence had been spent, have all been wasted in the exaggerated search to find a moment of happiness hidden in objective pleasure.

A repetition of this kind of existence places the individual in a frame of mind from which he seldom awakens to the realization of a real value toward which to work. Such a life can lead only to manifestations of discontent and unhappiness. Man cannot be satisfied by fluctuating between monotonous labor and occasional interruptions of false pleasures.

Discontent and unhappiness lead to fear. More fears are caused by the uncertainty that comes from within ourselves than by the external conditions that seem to block our way to obtain the objective that we believe we seek. Almost all who have deep-seated fears have developed these mental conditions through discontent within and their inability to face life with a value in mind which could be distinctly outlined in the future whether or not it could be immediately attained. Fear and discontent may seem to be caused by conditions about us. We usually blame or assign our fears to the economic and social world, and also, fix the cause of our discontent upon someone else or something outside ourselves. However, man can eradicate most fears from his mind and can subordinate his discontent by concentrating on a goal uninfluenced by his physical environment.

We cannot all be saints or mystics who, under persecution, pain, and sorrow, are able to keep a firm grip upon their emotions and grimly face a hostile world. However, in the evidence of these lives there is indication that the human being has within himself the power and the ability to set his purpose beyond the demands of his everyday life, toward which he can turn, not only for hope of achievement but also for solace and satisfaction, at times when his small world does not seem to be ordered as he would wish it.

MISSION TO EUROPE

(Continued from Page 46)

their sentiments and making each member who contributed to that fund feel them as I did. I was in the fortunate position of seeing the reaction of a kind contribution to an affiliated lodge of the Order. Your money could not have been put to a more noble and humanitarian purpose nor could it have been more sincerely appreciated by any people. The help given in this manner was a transfusion of spirit. Immediately they began to discuss how it could be used for the help of others—those who desperately needed the teachings of the A.M.O.R.C. and who until now could not be reached for lack of means.

The Jurisdiction of Denmark and Norway

An event of importance at this conference was the extension of the Danish jurisdiction to include Norway. The official title of the jurisdiction was now to be "The United Jurisdiction of Denmark and Norway." As President of the Supreme Council of the A.M.O.R.C. of the World, I had the further privilege of approving this amalgamation of the two nations into one jurisdiction—another step forward toward the brotherhood of man.

The Danes are especially proud of their king. They point out that tall, patriarchal King Christian X did not desert his people when the nation was invaded. Instead, he remained throughout the Nazi occupation, often risking his own life to intercede for the prevention of cruelties and indignities to his people. He did not acquiesce to the proposal that he flee to another land with his cabinet, to safely govern his people remotely, while they remained at home to endure hardships. They refer to him as the "last of the great kings." He typifies the benevolent monarchs of old who considered themselves as true guardians of their subjects. He gives extensively of his own fortune to charity and personally supervises state charities. The love and respect for him is indicated by the fact that he is often seen striding down a thoroughfare or in public places, his tall figure conspicuously prominent and without being surrounded by a bodyguard. Since the war, a medallion has been struck off, bearing the national colors, and the dates of Christian X's birth and of Denmark's liberation from the Nazis. It is as much a commemoration of the birth of their king as a recognition of their national freedom. Upon the occasion of a luncheon, one of the medallions was presented to each of us by Frater Falck-Rasmussen, Grand Treasurer, as a memento of our visit.

Food and Commodities

Copenhagen is one of the great metropolises of the world. Food is plentiful and, in contrast to Holland, there was evidence of a return to normal prosperity. Many manufactured commodities are, however, still quite scarce. This is particularly noticeable in wearing apparel. Across the narrow strait lies Sweden—it is a little more than an hour's ride by boat. Many Danes make fairly frequent journeys to Sweden, the land of abundance. White shirts, socks and other articles of wearing apparel, either not available in Copenhagen or selling at prohibitive prices, are being purchased in Malmo at the tip of Sweden. Old clothes are worn across to Sweden, discarded, and the new ones are worn back; duty is thus avoided.

The most noticeable shortage in Copenhagen, even during the summer, was fuel. England has not been able to export any appreciable amount of coal because of shortage and of home consumption. Denmark, further, cannot afford to purchase the quantity she needs. Consequently, in the hotels, hot water faucets run cold water. The management dispenses hot water by small pitchers for infrequent sponge bathing or shaving. Some taxis burn charcoal, the crude burner being affixed to the rear. Except for the primitive appearance, it seems to function quite well.

Though Denmark was occupied early in the war by the Nazis, it was spared the abuse of the other occupied nations. Denmark is a veritable garden spot and its vegetable produce is normally considerable. Germany was desperately in need of food. She had had to destroy the food supplies of many of her enemies for military reasons. However, she kept nearly intact Denmark's crops and Denmark's transportation facilities. The majority of the produce was then

siphoned off for Germany's military needs. Still, as a whole, the Danes fared better than, for example, the Dutch. At the conclusion of the war, Denmark did not have the same tremendous problem of rehabilitating great areas of destroyed industries or inundated lands, and thus was able to return to some degree of agricultural normalcy more rapidly than her unfortunate neighbors. Many attribute the better status of Denmark during the war to the courageous stand of her beloved king.

Points of View

As a whole, the fear of Soviet Russia, which grips most of the allied states of Europe, is not so manifest in Denmark. The Danes mention Russia's immediate postwar release of one of their islands, formerly used by the Soviets as a base, to indicate that the Soviets have no design on Denmark. Others differ. They believe that, in a real serious difficulty between Russia and her former big allies, Denmark would be swept up in the ensuing tide of destruction. However, the average Dane is far more concerned about the *Ku Klux Klan* and the racial problem in America than any Russian invasion of his homeland. The Northern Europeans, who have a greater racial tolerance than many Americans, play up, in their local newspapers, the American race riots and the Klan episodes in a most sensational Sunday-supplement style.

The Rosenberg Castle

It was with pleasure, on the day before our departure, that we had the opportunity to take still photographs and colored motion pictures of the famed and beautiful Rosenberg Castle in all its massiveness and impressiveness. The grounds around it now compose a public park. They were once the extensive estate of the castle, which was built by the renowned King Christian IV. King Christian IV was of an inventive mind. As a humanitarian, his deeds endeared him to his subjects. He was a patron of the arts and sciences and, in fact, sponsored *alchemical research* in the subterranean recesses of his castle. He experimented with an airphone. This consisted of a long tube for transmitting the sound of the voice. He is said to have encouraged alchemy not for the making of gold but rather because of his sincere conviction that if the quintessence, the philosopher's stone, could be discovered as a substratum of matter, it would make the transmutation of elements a possibility. The scenes of this castle which we filmed will be included in a colored motion picture film now being produced here at A.M.O.R.C. and will contain, as well, some of the personalities of the Order abroad, mentioned in this series of articles. The film will later be distributed to our lodges and chapters.

* * * * *

A few seconds after we rose from the Copenhagen field, we were over the narrow body of water which separates Sweden from Denmark. By air the journey is fifteen minutes and it is known as the shortest commercial air route in the world. We looked back upon the green fields of Denmark and the red-roofed houses of Copenhagen. Ships were plying the blue water toward the North Sea, carrying Danish products to the world. Denmark, the small nation with the vast heritage and a great faith in the future! May she prosper!

(To be continued)

AN ANNUAL RITUALISTIC EVENT

The New Year's Feast for all members in the greater New York area will be held on Wednesday, March 19, at 7:30 p.m., in the auditorium of the Pythian Temple, 135 West 70th Street, New York City. All active Rosicrucians, who may find it possible to come, are cordially invited.

There will be a special program, including the traditional ritual and feast, music, singing, and brief talks by Rosicrucian dignitaries of the Eastern states.

The Anatomy of Mirth

By H. Arvis Talley, D.C., N.D., F.R.C.

"Laugh and the world laughs with you; weep, and you weep alone," is stated in *The Way of the World*. In everyday living, laughter is welcome; it is welcome in work and in play, and it characterizes all joyous moods, all states of freedom, adequacy and health.

There is no tonic that can equal a spontaneous laugh. Its physiology is favorable toward health and longevity. When we laugh, the diaphragm, the great muscle of respiration, ascends and descends rapidly, producing a momentary rise in pressure in the abdominal cavity followed by an equally rapid decrease in pressure. This activity catches the spongelike liver in its grip, wringing out the old congested blood and bringing a new supply into the organ. The heart is also exercised, and all of the viscera of the body receive a gentle, toning massage. Enhanced circulation, abundant food, increased oxygen are supplied, and the entire organism is in harmony. The muscles of the face are toned, there is a flush upon the cheek, a twinkle in the eye, and the individual is attuned with life.

There is something mysterious about laughter; it is a language as universal as music and yet it has no words; it must be spontaneous—actually, an expression of the unity and harmony of body and soul. It is contagious—a nonspecific emotional expression capable of working veritable miracles even for the uninitiated.

It is a power so great that it can be easily misused. Mirth has suffered at the hands of educational evolution, for there have been those who have used the power of laughter to dethrone kings, to abolish laws, and to inconvenience their fellow men. A technical study of wit and humor demands the keenest insight but such is not the purpose of this article. We must, however, recognize that the sadistic cackle and the torturing guffaw have no place in this consideration. In studying mysticism, or any thinking trend which approximates the field of theology, one cannot help noticing the absence of the sense of humor. It is almost as though the prayers of the mystic should read like this: "God, help me to be solemn; I can laugh without your assistance." From this point of view, such an attitude is ridiculous; in fact, such an attitude will only encourage many students to follow the invitation given in the Rubáiyát of Omar Khayyám which reads:

But leave the wise to wrangle, and with me
The quarrel of the universe let be;
And, in some corner of the hubbub couched,
Make sport of that which makes as much of thee.

Is the true mystic, the student who takes up the mystical path not through fear but through a desire for understanding, still to be motivated by the terror of a jealous God who cannot tolerate any attitude except that of the long face and piously raised eyebrow? Is the God of the mystic some avenging

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genie who pays rewards in tears and punishment for the echoing laugh? If he is, then mysticism is still in the Dark Ages, and the student on the path might just as well be some ascetic mendicant who is bound by the vows of silence, poverty, and continence.

The Cause of Laughter

The story of the development of the sense of humor is nothing more than the history of mental development. The child, at birth, is not a self-conscious individual; it is conscious of a number of appetites, which, if not satisfied, will produce crying. However, by the time that the child actually laughs, it has become, in a measure, self-conscious, and its laughter is a response to the learning process.

Perhaps you have had this experience, either as a child or as an adult: You are confronted with a difficult, technical problem; you work at it for a time with no results, and, finally, the solution begins to dawn, and, accompanying this flash of insight will be an almost uncontrollable desire to chuckle or to laugh outright. The reason for this particular phenomenon is not exactly clear. Some neurologists claim that this is due to an accumulation of nervous energy which has forced a connection between two neurons, which, ordinarily, are widely separated anatomically, and, that the sudden release of nervous energy flowing over a familiar pathway gives rise to a feeling of merriment. Others contend that the spontaneity of this laugh is due to the feeling of satisfaction derived from solving the problem, and that the pent-up emotional tension now has expression; in other words, we are so satisfied with ourselves that we have to chuckle. Still others claim that this new insight unconsciously makes our old selves appear ridiculous, and that, from our new perspective, we laugh at our stupidity. At any rate, as the child's associations begin to form, it develops the ability to laugh. This ability continues, and we, as adults, also laugh when problems are solved and decisions are made.

The feeble-minded are notorious for their good dispositions; but are sadly lacking in a sense of humor; so that it is impossible for them to laugh spontaneously at any situation which does not involve the feeling of discomfort upon the part of another. As the sense of humor develops, we see the child laughing at any activity which is exaggerated or out of proportion to the situation. The slapstick comedian with his long shoes, bustle, large nose, and extreme gestures is good for a laugh any day from the childish mind; especially if his paddle cracks loudly when he strikes someone, and, particularly so, if the one struck leaps into the air or turns a somersault. In this example the child actually laughs for two reasons: one is the exaggerated gestures, and the other, the development of an adult reaction pattern—that of repression. It is well known that laughter is a tension-reducing mechanism. The individual who has much emotional tension, incompletely repressed, will laugh loudly at a situation which forms a rough parallel to his incompletely repressed emotion.

When the child laughs at the whacking given by one clown to another, he is unconsciously associating either the paternal razor strap or the maternal hairbrush with the slapstick, and he is identifying himself with the striker, while the parent, or his source of authority, is undoubtedly the one struck. Then, the first forms of humor are those which entail exaggerated physical activity, particularly if this physical activity falls within the scope of repressed emotion. As the sense of humor evolves, we find laughter occurring when we are able to see similarity between things not usually thought of as being similar. This brings us to a very popular form of wit known as punning. Quite often after a very putrid pun has been made, one hears the famous quote of Oliver Wendell Holmes that "the pun is the lowest form of wit." Here the speaker is usually unaware that he is actually making another pun, for Holmes was producing a witticism in this statement, meaning that the pun is the foundation, which, structurally, is the lowest point.

Types

Practically every humorous situation is an outgrowth of (1) exaggerated activity, (2) the ability to see similars

where no similarity exists, and, (3) situations which permit laughter to resolve an emotional inhibition, or frustration. This last category strikes the deepest at all of us, for here we find an outlet for the various drives in life which are frustrated. Situations which necessitate the repression of our aggressive urges can be resolved in jokes about our boss, our marriage partner, and even our conception of God. This last brings to mind the story told of a very godly parson, who, after observing the finely cultivated lands and bountiful crops of a farmer, said, "My good man, this is an excellent farm that you and God have here." The farmer immediately replied, "Yes, but you should have seen it when God had it by Himself."

Jokes relating to sex are also, as a rule, rather popular because of the inhibitions and frustrations centered here, as well as the inhibition of aggressiveness which would probably find sexual expression in a less evolved civilization.

In mentioning jokes of a sexual coloring, no attempt is being made to excuse those stories which are commonly referred to as "dirty," but it is hoped that it will give the reader an additional insight into the inhibitions and frustrations which society has imposed upon those persons indulging excessively in these stories. As long as civilization tends to restrict the urges of certain individuals, these persons, in an endeavor to conform to the dictates of civilization, will manufacture that type of humor which will permit them the resolution of their inhibited emotions. Addicts of the "dirty" story are unconsciously declaring that our present culture has set up standards which are too strict for their moral evolution; therefore, it can be realized that tension release of this type is to be chosen in preference to allowing this tension to build up and build up until some sex crime is precipitated. Of course, the point will be argued that stories of this kind will probably inflame some persons to a more passionate manner of behavior. This argument is well founded; however, with the amount of suggestive literature upon the newsstands, it is doubtful whether these stories, of and by themselves, would produce any refraction of moral law.

Viewing the Motive

Complete repression of all nonsocial urges would, perhaps, be favorable if such could be accomplished; however, situations, at times, make this difficult if not impossible, and, from time to time, we find periods of upset in the best of well-regulated lives. It might be that the student on the path is helped by taking every situation with the utmost seriousness, feeling that every difficulty is a great Cosmic trial which is strengthening his character and molding his destiny; but, as far as his own physical and mental health is concerned, it would be just as well for him to learn not to take himself quite so seriously, to laugh at his mistakes rather than brood about them and to develop a foresight worthy of the civilization in which he lives. The more strict and stern his conception of God, the more solemn is he apt to behave when in the presence of this God, and the more irregular his behavior when he puts his halo back into the moth balls. If the student can learn to laugh at his struggles, and to be motivated by the joy of success rather than the fear of failure, his services will be more spontaneous, his reward nobler, and his personality will be better rounded and more fit for the Masters' use when that time comes.

TRADITIONAL CEREMONY AT ROSICRUCIAN PARK

The traditional Rosicrucian New Year's Day ceremony, which is celebrated on the occasion of the vernal equinox, will be held in the Francis Bacon Auditorium in Rosicrucian Park on Sunday evening, March 23. The doors will open promptly at 7:30 p.m. All members in good standing within the vicinity of San Jose are invited to attend. Membership credentials must be presented.

Contact your local lodge or chapter for information concerning similar ceremonies held there.

Temple Echoes

By PLATONICUS, *F. R. C.*

THE philosophy of the Rosicrucians accords to women equal status with men. Historically there have been many outstanding and versatile feminine personalities in the Order, just as there are today. Let me tell you the life story of a fine lady member in New York City named *Ruth Farran.*

Miss Farran was born on a farm in northern Iowa near Mason City. She attended rural schools until the age of eight, when her mother's temporary blindness required her remaining at home to help with the house and farm work. When Ruth was seventeen her mother's eyesight was regained, and the girl was able to return to school and satisfy her deep hunger for an education.

After completing high school, Miss Farran obtained a teaching certificate and began to teach in rural schools. Between educational positions she obtained higher instruction at an academy in Minnesota and then at the Iowa State Teachers College. Her Bachelor of Arts degree was earned in the field of psychology.

Then followed several years as a high school principal, with additional experience in teacher training. She was also able to instruct classes in psychology, with emphasis upon personality development. Her psychology courses were very successful, so much so that the parents of her students often attended classes and experiments.

In 1929 a severe illness changed the entire course of Ruth Farran's life. During the illness she had many strange psychological and mystical experiences. Upon her recovery she left Iowa and traveled to New Yory City with the purpose of advanced study. There was an insistent desire within her to clarify and develop her psychological ideas.

A year later she obtained the Master of Arts degree from the Teachers College, Columbia University, specializing in the psychology of tests and measurement. She then was admitted to the Advanced School of Education at Columbia, and began to develop her psychological and mystical theories into a doctoral dissertation. Finally in 1937 she was ready to apply for the Doctorate in Philosophy. To a seminar of university professors she submitted her proposed study in the psychology of relaxation. After long discussion and academic delay, Miss Farran was informed that the Teachers College had no faculty member qualified to handle the mystical and metaphysical phases of the proposed study, and she would have to select a simpler subject, more in line with the prevailing psychological theories of the university!

As might be suspected, this was an enormous disappointment to Miss Farran. Her mystical, vitalistic theories simply were not acceptable in the arid world of mechanistic academic research. At the same time her funds gave out, and she entered the business world of New York to earn a living.

In succeeding years Miss Farran has advanced to a supervisory capacity in a large business office in Manhattan, but during her spare time continues her psychological research and writing. Her published articles include the following: "Modern Psychology and the Rosicrucian Concepts" in the *Rosicrucian Digest* for April, 1938; "Mysticism and Experimentalism" in the *Review of Religion*, May, 1939; "Steps to Ready Relaxation" in *Mind Digest*, December, 1945; and "What, If Anything, Is the Meaning of Our Dreams?" in *Mind Digest* of October, November, and December, 1946.

For five years, in odd moments, she has been working on a mystical novel with a reincarnation theme, and is now preparing for publication a book on relaxation, for popular reading.

The path to mysticism for Ruth Farran led through the broad fields of psychology. During school days she was disappointed in the conventional approach, for it was mechanistic and dealt with man largely as an intricate mechanism. She resolved to teach psychology from the standpoint of showing people how to live, how to develop their personalities, and how to release the vital, creative impulses of life.

In 1928 during a visit at home, her mother asked her what she knew about the mystical Rosicrucians. Miss Farran was very surprised to learn that her mother had joined the Order a year before. After investigation she, too, followed suit and affiliated in July of 1928. For eighteen years she has been an active student member of AMORC.

After coming to New York City, Soror Farran met her first Rosicrucians. In 1933 she was a charter member of the reorganized New York Chapter, and became its first secretary. In succeeding years of service she functioned as Neophyte class master, as director of the New York Sunshine Circle for eight years, as a Trustee for three years, and finally as Master of the Lodge during this current year. When Soror Ruth Farran goes out of office as Master on March 19, 1947, she will be promoted, by decree of the Imperator, to an honorary official position of the Grand Lodge in the State of New York.

Her year of service as Master of the Lodge has been one of exceptional merit. With her years of study and experimentation in psychology. Soror Farran is very skilled in human relations and in adjusting the inevitable clashes of wills and personalities which accompany all human associations. Under her guidance the New York City Lodge has taken another strong step forward, and she is universally respected and beloved by the membership for her tolerance and good works.

Soror Farran sees the Rosicrucian Order as a movement of immense importance in American and world life today. She sees the Order giving people a broader, more complete view of life and human potentialities—teaching people how to develop their capabilities more effectively than any other modern educational movement. Through teaching its members, internationally, how to unfold and balance their personalities, she believes the Order will aid in improving the prospects of future world civilization.

Soror Ruth Farran's ambition is to help in the realization of the universal spiritual ideal, chiefly through her writing. With psychological essays and mystical fiction she hopes to contribute to world culture and the improvement of human society.

Years of personal contacts in the educational and business fields have given her sharp insight into the problems of personality in the workaday world. Since her critical illness in 1929, she has known that her mission is to explain the functions of the whole man from the broader mystical viewpoint.

Perhaps the greatest lesson taught to her by the Order has been *confidence*—a deep inner confidence that world events are going to work out constructively because the events of her own life have thus evolved. Problems can be solved, and will work out! She has learned the art of transmuting difficulties through mystical understanding. Our good Soror is content in using her own profound experiences as a guide for others. Like all true Rosicrucians, past and present, she has found in mysticism the most satisfying solutions to life's problems.

* * *

All Rosicrucian members living within traveling distance of a Chapter or Lodge of AMORC should make a sincere effort to attend the annual New Year's Feast, held about the twenty-first of March. Write to the secretary of the subordinate AMORC body nearest to you, and find out the exact time and place of this most important ritualistic event of the year.

We invite all active Rosicrucians living within reach of New York City to attend our annual symbolic Feast on Wednesday, March 19, at 7:30 p.m., in the Pythian Temple, 135 West 70th Street, New York. We have engaged the spacious, beautiful main Temple, with accommodations for one thousand persons. All members are urged to come, and we welcome delegations of officers and members from Eastern Lodges and Chapters.

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A CRITIQUE OF AMERICAN LIBERALISM

Part I

The American liberal movement is sadly divided and floundering. With the collapse of the New Deal following the untimely death of President Franklin D. Roosevelt, the liberal forces in American social and political life have become increasingly confused and disorganized. The smashing victory at the polls of the conservatives in the fall of 1946 served only to accentuate the liberal decline, and to raise important questions for the future. With most of the world swinging Left or Left-of-Center, the U.S.A. has shifted sharply to the Right, creating a strange and ultimately dangerous situation.

Plato taught long ago that the collective ills of man would never cease until economic and political power joined hands with philosophic wisdom for the common good. Peace and justice will ultimately be secure in a philosophical commonwealth, whose leaders will be the wisest men and women of the community. It is in the spirit of this ancient Platonic ideal that I address the following comments to our readers—not in any spirit of partisanship or mere controversy, but to seek the truth in the tangled social affairs of mankind. Furthermore, the following ideas are solely my responsibility, and are not to be construed as reflecting official policies or interpretations of AMORC.

The liberal ideal is to work for human freedom everywhere, for the maximum growth and expression of every human soul-personality without regard to race, creed or other outer conditions of human life. With Jefferson, this ideal holds that all men are created equal, and their differences in intelligence, capacity, character, and enterprise should never obscure their equality in the sight of God.

War is one of the greatest enemies of human freedom, and therefore the liberal hates war. Peace is a necessary accompaniment of personal and spiritual growth; therefore, everywhere the liberal mind struggles for peace.

Poverty degrades men; likewise the extremes of wealth and poverty militate against the ideals of equality and growth in character. With the social effort for an economy of abundance is the liberal program of lifting the minimum standard of living of all citizens, so as more nearly to equalize and harmonize the physical conditions of existence.

Space does not permit an historical review of the liberal forces in American life, but we may note in passing the agrarian liberalism of Thomas Jefferson, opposing the feudal ideals of many large landholders and the caste-mindedness of a rising Colonial aristocracy which looked more to the Old World than the New.

With the remarkable and unparalleled industrialization of the United States, culminating in the nineteenth century, the concentrated economic power of corporate and financial interests was a constant threat to farmers and small operators throughout the country. Their resentment found expression in the populist movements of the latter half of the century, in the crusades of William Jennings Bryan, the rise of trades-unions to protect the rights of wage earners; then, the progressivism of the elder LaFollette, the fight against monopolistic corporations

by Theodore Roosevelt, and, before the first World War, the "New Freedom" of Woodrow Wilson. As our country became increasingly urbanized, industrialized and integrated through a vast system of transportation and communications, it became obvious that the concentration of power and wealth in the hands of a small percentage of the population was a threat to the liberties and well-being of all. How were human freedom and individual enterprise to be preserved in an era of increasing technological specialization, with no open frontier offering an escape valve for rebellious souls? This basic problem, I might add, is still with us, and will be considered more fully in Part II of this essay.

The liberalism of Woodrow Wilson was submerged in the feverish activities of the first World War, and was lost with the capture of political power by conservatives in 1920. Curiously, in our history conservative political forces seem to mount in the saddle following all wars, including the recent one.

The decade of the 1920's, as most of our readers will remember, was marked by an unparalleled "boom" and an equally spectacular "bust" in 1929. The sterility and ineffectiveness of the conservative program following 1929 led to the election of Franklin D. Roosevelt in 1932 and the gradual emergence of the New Deal program.

The New Deal, with all its faults, represented a genuine coalescence of liberal social and economic forces, held together by the political adroitness, leadership, and gifted social improvisation of the late President. It was an experimental and largely patchwork program, designed to start the American economy functioning again with due regard to the democratic rights and economic welfare of the great majority of our citizens.

With the passing of F.D.R. the New Deal simply fell to pieces. The sincerity and eagerness of Mr. Truman could not replace the gifted leadership and political mastery of his predecessor. Liberal personalities, such as Mr. Henry Wallace, resigned from, or left, the government service in considerable numbers.

Throughout the world the name of President Roosevelt had become a watchword of American liberal democracy. Our Imperator, writing in this magazine of his recent trip by air to Europe, mentions the high esteem of the Belgians and other peoples for the memory of the late President. A monument in his memory by the British peoples was vastly oversubscribed.

There has been a great shift in the national and international scene, and the liberal minds among the Anglo-American peoples must reformulate their program if they are to guide the future social destinies of their nations.

Max Lerner, brilliant American political scientist, writes that "Liberalism in America needs a new philosophy . . . a new ethic. . . . It needs a new economic theory—a plan as to which sectors of the economy will need to be nationalized, which regulated and which set free."

In the firm belief that liberalism holds the key to our social and economic future, just as mystical philosophy does in the realm of the human spirit, I shall offer in Part II some suggestions which may serve as building blocks for the foundation of a new, functional philosophy of American liberalism.

(To be continued)

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We pray the new year to bring us to our best; to reveal the beauty of truth and the grace of sincerity; to enrich us with friendship and to teach us the glory of goodness; . . . If sorrow be our portion, we pray we may accept the glory which lies hidden at its heart, taking to ourselves strength to endure and power to see beyond to the radiance which never fades. . . .

We ask that we may never be defeated by disappointment or downed by discouragement.—From *Vitagrams*, by Winifred Willard.

The Least Objective of the Fine Arts

A DISCUSSION OF MUSIC

By J. A. Calcano Calcano, F.R.C.

Music is one of the most glorious gifts man has ever received from his Creator. Music, from the very beginnings of man's life on Earth, has always been closely connected with worship, with religion, and with mystical ceremonies. Many thousands of years ago, when mankind was going through the first stages of civilization, at the time of the old cave-dwellers, music was inseparable from the early practices of magic. Enchantments, sorceries, and the hypnotic practices of the savage, could only be performed with music as an element which could not be dispensed with, just as we charm snakes today. Early civilizations paid the most important attention to music. The temples of Sumer and Akkad, those of Babylon and Assyria, of India, China, and Egypt, had their special and most carefully combined orchestras. Greece and Rome followed the same tradition; and the most impressive, almost delirious effect of the Chorus of Bacchantes, singing and frantically dancing within the sacred gardens, with the flame of their torches also dancing against the stars of night and the dark sacred trees, during the mystical festivals of Dionysus, is something that is still living and echoing in the memory of mankind.

A few centuries later, after the decline of classical antiquity, when new waves of uncultured tribes had mixed with the remains of a decadent society, after the old standards of thinking and living were destroyed and humanity was in a kind of chaos, music again was one of the leading elements in the rebirth of man's culture. From within the imposing Christian cathedrals, the religious choirs arose, building a still larger dome of vibrations, which was the solemn cathedral of sounds created by Palestrina, Victoria, and scores of other musicians who are counted among the greatest composers of all times.

Language of Sounds

When we think that in most mystical and religious ceremonies of all times and of all peoples, music played not a more or less passive part, as did the paintings and mural decorations of temples, but a part as active as the words and actions of the ritualistic officers, we must conclude that there must be a reason for this, and there *is* a reason. Music differs considerably in one point from other known forms of Art. But before we devote ourselves to this question, we must settle a previous point. And it is that when we say *music*, we mean music, not just sounds. The art of sounds is a language, generally speaking; the same as English is a language. Now, by means of the English

language, we can say almost anything we want, no matter how inconsequential. We can say to each other a nice word or two when we meet, we can say something about the weather, about soaring prices, about taxes, or about the neighbor's inquisitive dog. And all this is very far from Shelley's poetry, or from Tennyson's or Whitman's. If we are talking about *English poetry*, nobody will make the mistake of thinking that we mean the grocer's advertisement or rocking-chair gossip, because all of them are expressed in the English language. But it so happens that this very gross mistake is often made when we talk about music, because in the language of sounds, platitudes and nonsenses can also be uttered, and are uttered every day. Any one who has gone through the early stages of musical composition, without going any further, can easily combine sounds and form simple phrases which may sound nice to certain ears, but convey no musical thought of any kind. Such pieces become more popular than one of Tschaikowsky's symphonic poems, because they don't require prepared listeners; in the same way newspapers or cheap fiction books require less prepared readers than does Plato or Emerson. So, when we say *music*, we don't mean just any kind of sound expression, but sound expression which is artistically constituted; we mean art-music, thought-music.

Perhaps never before has mankind lived with so much music at hand as today. Modern devices of different kinds bring music to us at any time, at any place. Think for a moment on the difficulties to hear good music, of but sixty years ago. Millions and millions, hundreds of millions of people passed through life without hearing, even once in a lifetime, a symphony orchestra. Only very few people, within the few exceptionally large cities of a few advanced countries in the Western civilization could hear such a marvelous achievement of artistic endeavor as is a symphony orchestra. Today, with the aid of the phonograph and the radio, you can hear it anywhere. And with all that, perhaps more than ninety per cent of the music we hear is not music, but just sounds.

We find in a very old Chinese book, the *Yoshi-Liki*, what one of the disciples of Confucius once said. (Incidentally, Confucius had an exceptionally good understanding of music, and his many remarks about it are very deep and worthy of reading and of meditation.) From a long and interesting passage of that work, we will quote the following. Baron Wen, a Chinese nobleman, asked of Tsehsia, a disciple of Confucius, certain explanations about music, and Tsehsia answered him:

'You asked me about music, but what you are really interested in is just sounds. Music and sounds are of course related, but they are two different things.'—'What do you mean?' asked Baron Wen.—'In the ancient times,' said Tsehsia, 'the forces of nature were in harmony and the weather was in accord with the four seasons; the people were good in character and the harvests were plentiful; there were no epidemics and no monsters of bad omen appeared. That was the time when everything was right. So then the Sages arose and established social discipline in the relationship between parents and children and kings and their Ministers. With the establishment of social discipline, the world was brought into order, the Sages set the right standards for the six pitch pipes and the five keys. People then began to sing songs and anthems to the accompaniment of hsuan *string instruments, and these were called virtuous sounds, sacred music, and sacred music was music. . . . But what Your Highness is interested in is merely a jumble of sounds.'*

Arts, Their Objective Phase

All the magnificent things about music contained in our mystical teachings, in the books of philosophers or mystics, of critics or essayists, of great thinkers or teachers, do not apply at all to ninety per cent of the so-called music we hear every day. It is a vain attempt to try to feel the magnificent spiritual effect of music, if we choose for that a pretty melody from an operetta, or a well-known march or waltz, or a pleasant popular song, be it gay or sad. You will never find anything important in it. You will enjoy it, as you enjoy a good cigar if you are a smoker, or as

you enjoy a good glass of fruit juice if you are thirsty; the nature of the enjoyment will be a little bit different, perhaps, but it will be not more spiritual, not more artistic, not more transcendent. To look for the real grandeur of music in that kind of composition is like trying to fish in a dry pond.

Having dealt with this point, at least tentatively, we can go on. We said that music—real music—is different from all other known forms of art in one aspect: in its objective meaning, in other words, in its ideological content. Music, the same as painting, the same as poetry, has a technical part, a physical part. Anyone who intends to be a good artist must learn the technicalities of drawing, must acquire, for instance, the skill of shading in the proper way with charcoal, or pencil or pen, or whichever it be. The poet must acquire the skill to set the words in the proper grammatical order and fill the metrical requirements of verse, and so forth. The musician—and here we speak of the composer and not of the performer, because the performer parallels the actor and not the poet, the interpreter and not the creator—the composer must acquire the skill to handle notes, to form chords or phrases, according to the requirements of harmony or counterpoint. So far, so good. Music has, then, a technical or physical part, which has been only superficially mentioned here, and which corresponds to the technical branch of other forms of art. They all have in common a material body, a technical skeleton, so to speak. We are not interested in this at present, no matter how interesting it may be.

Painting, for instance, has another aspect the nature of which is mental, and belongs to the brain consciousness, to the objective mind. When we look at a picture and we see a brown spot, that brown spot has a very definite meaning to us. It is a dog, let us say. And we recognize, by its shape, its shading, its qualities, even its seeming touch impression to our eyes, that it is not just anything brown, but a brown dog, and we further recognize the position of the animal, we realize that his legs are in this or that direction, that his head is in this or that position, and that the dog is resting, or standing, or jumping. Now, all of us will agree, I think, that these realizations are all of them of an objective nature and it is the functioning of our brain consciousness that enables us to identify the brown spot as a quiet, resting, small dog. This belongs to the objective part of painting, and while looking at a picture, our objective mind is busy—so that a brown spot has, in painting, an objective meaning, an ideological content. The brown spot contains in itself the objective idea of a dog.

Let us say, incidentally, that painting would be no art at all, if it went no further than this. To many people, even art collectors, or even unenlightened painters themselves, painting is just that and no more. For them painting is something like hand-made photographs; for them painting is duplicating and not creating. It is an activity akin to that of the parrot or the monkey, and not more or less similar to the creative work of God or of evolved man. The higher phase of painting, the one above its objective aspect, is what makes of painting one of the fine arts. Its fascinating inner message is not fully well-known by the uninitiated in it, and we will not deal with it now because that "belongs to another story."

Poetry, the same as painting, has an objective part. Poetry contains mental ideology. This point is quite obvious. The rhythm of a verse is not like that of a drum, because it is accomplished by means of words and each word is not just a sound, as the mystical vowel sounds are; they have, in addition, a conventional objective meaning which we perceive through our objective mind. When we read or speak the words "brown dog" in a poem, we have an objective realization through our mortal consciousness, much in the same way as when we grasped the meaning of the "brown spot" in a picture.

Both, poetry and painting, make use of that objective element not as an end in itself, but as a means to awaken our deeper feelings and thus induce a certain activity in our higher mind. Both in poetry and painting, our objective, mortal consciousness is at work, because those arts approach our inner sensitivity through the active channel of

our lower mind. If our higher consciousness does not become active at some time, we will not get the real artistic message the masterpiece has in store for us.

Music and Inner Consciousness

With music it is different. Music has no objective meaning at all. Even so-called descriptive music has not that kind of conventional meaning. But we are not going to discuss descriptive music at this time, because it is a minor branch of the greater music, because it would be too long to explain here, and again, because "that belongs to another story."

It was mentioned above that a "brown spot" in a picture is not just a brown spot, but a dog, or say, a cushion, or a barrel, or a monk's robe, or an old shoe, but it certainly is *something*. Now, if music were visible, if you could *see* music, if you could see that "sound landscape" that a piece would be, then the brown spot would not be a dog, or a barrel, it would be simply . . . *nothing*. And we say *nothing* because it has absolutely no objective meaning to our brain mind. It goes almost directly to our higher consciousness and there it produces an effect or assumes a meaning for which there are no words.

Since music does not require to any large extent the activity of our objective consciousness, it easily stimulates our higher mind into activity. Music reaches our inner consciousness through the channel of our brain consciousness, the same as other arts do, but that channel is active with other of the fine arts, and dormant with music. Music is by no means higher (nor do we imply it) than other arts, because the artistic message of painting or poetry is as high, as deep, as moving as that of music. But the means to achieve this are different and people who lack the disposition or the knowledge or the training—and mainly those of a purely intellectual type—may be misled by the objective part of some forms of art, and may take the end for the means, as usually happens. They may enjoy the objective part of painting and consequently may say that they understand and like painting which would be a mistake if they miss the inner meaning. People who don't get the inner meaning of music are at sea, because there is no objective understanding of music that they could grasp. To the inner understanding of music we go through the higher feelings and not through a brain type of realization.

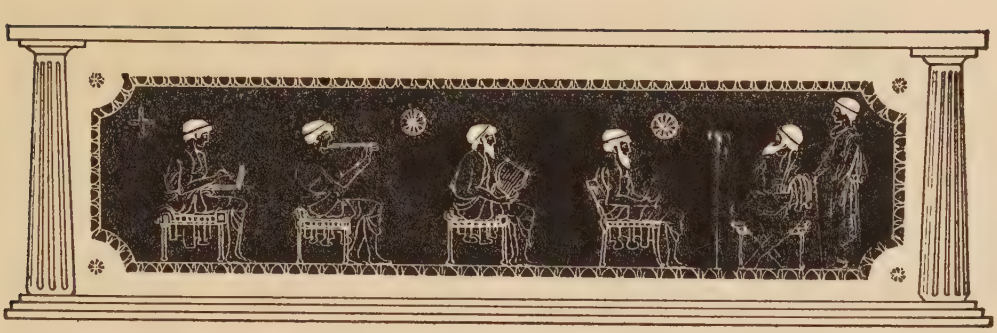
So, music goes right to our higher consciousness, and delivers there its message, and sets into vibration some of our higher faculties. We are not well aware sometimes of what has happened, but the results have been achieved all the same. Those faculties have been stimulated, have been activated, and awakened. We see, then, that somehow, hearing in the right way, a musical masterpiece is more like a mystical experience than merely like the enjoyment of something pleasant.

It is very simple to understand that music, real music, has the power of easily elevating us, perhaps without our noticing it, and of setting into activity some of our higher faculties, according to the nature and meaning of the composition. This is the reason for the close association of music with worship, with mystical or religious ceremonies at all times; because music is the least objective of the fine arts.

We can imagine how delicate, impressive, and thrilling were the harps and flutes of old Egypt, when in the moonlight on the Nile their sacred melodies kept flowing into the air of night from the mystical barges of ceremonial processions, amidst the imposing silence of the nearby desert. We can imagine how the forceful, brilliant, massive choirs of old Babylon rose together with a chorus of energetic trumpets, from the shrines on the top of the holy, square towers, like the glorious smoke of some immense sacrifice rising powerfully, eager to attain the very heart of the Universe. . . .

Let us be grateful and thank our eternal Father for his generosity and wisdom in bestowing upon us this most precious blessing of music. Let us thank Him with the music of our living hearts, and let us pray for the continuation of this splendid gift, so that it may help us in evolving our beings in order to reach some day the doors of light of the heavenly, eternal City.

The Rosicrucian Digest March 1947



SANCTUM MUSINGS

ROSICRUCIANISM AND EDUCATION

By THOR KIIMALEHTO, Sovereign Grand Master

ONE OF the fields of knowledge in which drastic changes must occur is that of education. Science and invention have revolutionized modern life to the point where it is imperative that every member of our society possess much information and many skills in order to fit easily into our civilization. Education, like every other art, has developed in response to demand. For many centuries education was the privilege of the few. The Puritans introduced the idea of public education into this country because of their conviction that every person should be able to read the prayer book and the Bible for himself. Religion has been one of the strongest driving forces in fostering education in the Protestant countries. In China, in India, and among the Jews, an elaborate educational system was developed because of the duty of every boy to study the religious classics.

In this country, for a long time a higher education was only for those who intended entering the learned professions, like medicine, law, the ministry, and teaching. Later, advanced scientific training became necessary for the chemists and the engineers, and for many other activities. A system of free, compulsory education has made our country one of the most literate in the world. Our tremendously expanding knowledge in every branch of science is rapidly making our educational systems obsolete.

Our educational system, as constituted at present, is based on the premise that childhood and youth are the proper times for learning. What are the consequences of this erroneous assumption? Despite the compulsory educational laws, despite the most expensive educational equipment in the world, despite trained teachers and advanced methods of instruction, our population, on the whole, is not really educated. Those who attain the comprehensive background and development of mind and will, are very few indeed. Educators and people interested in the welfare of our country have been deeply concerned about this serious situation. The widespread success of correspondence schools has proved that our educational system is not functioning properly.

To be an intelligent citizen demands knowledge and experience, an informed mind and a trained will. Yet the vast majority of our men and women get their only education in the years when desire for knowledge is feeble and the judgment is immature. Years are consumed in giving children only the

fundamentals of an education. The various subjects taught in high school must be oversimplified to reach the average adolescent intelligence. Many of the subjects and problems are too remote for the interests and comprehension of high school pupils.

Democracy, if it wants to endure, must in some way meet the problem. In some way the voting adult must be reached. The voting adult needs that training in civics and history and communal responsibility which we cram down the throats of our youngsters. Our working adults need the training in speech and personality that is almost wasted on our high school students. Philosophy which is just a "snap" course to the average healthy, happy college student is of deeper import to the man who has had some experience in life. If our adult population had the desire, the time, and the opportunity to read, to discuss, and to study, our level of civilization and culture could be sharply and rapidly raised.

Steps in Self-Improvement

We need not wait for educational practice to catch up with educational theory. As students of the Rosicrucian Order we can educate ourselves. The point is to recognize the fact that we all need to continue our education in every phase of life. To become aware of our deficiencies is the first step in self-improvement. To have the desire to remedy them is the second step. To plan a systematic course of study and stick to it, is the third. With Professor Overstreet we maintain that "adult life will eventually come to be regarded not simply as a putting-into-practice of the education that has already been received, but as a process of continuing-education-with living." The necessity of continued self-education is emphasized likewise by Everett Dean Martin, who says: "One does not 'get' an education anywhere. One becomes an educated person by virtue of patient study, quiet meditation, intellectual courage, and a life devoted to the discovery and service of truth."

It was a commonly accepted opinion that young people learn more easily than older people. An old saying runs: "If one learns as a child, it is like ink written on clean paper; if one learns as an old man, it is like ink written on blotted paper." Both scientific investigation and experience have proved the falsity of this statement for most branches of learning. Whenever reason, intelligence, and experience are necessary, the adult learns more readily.

Aims and Expectations

Our Rosicrucian system of education, planned for the adult, has always accepted the idea that the adult is capable of being educated. Our system is eminently practical in that we aim to train every aspect of the personality—mind, emotions, and will. Through our experiments we aim to cultivate the scientific, inquiring mind. Through our study of the emotions, both positive and negative, we aim to help the individual to gain emotional stability. The effort necessary to translate these instructions into terms of daily living must develop the will.

We expect our students to develop into the highest type of citizens. Because of their developed social consciousness and an inquiring mind, we expect them to be immune to mob hysteria, incapable of prejudice and intolerance, skeptical of propaganda, and open to new ideas affecting every branch of learning. We expect them to be among the pioneers of any worthwhile movement, and we expect them to be among the experimenters in every field of study.

The knowledge in possession of the Rosicrucian Order is the result of the patient accumulation of the work of countless students in many ages. Each advanced student has made his contribution. He has added his quota not merely from a sense of duty but in the scholar's joy of discovery and verification. We expect our members throughout the world, as they achieve a certain degree of development, to take their places in our ranks as productive workers. "To share in the possession of this knowledge and to work for its improvement and increase, is to men and women simply to attain to the true human estate."

Our advanced members work in the laboratory, in the study, and in the world. They increase the sum total of knowledge and of good in the world. The two strongest impulses of the soul

are to know and to love. A real Rosicrucian student expresses the first through continued study, and the second through public service.

The Aquarian Cycle

Let us now put generalities aside and inquire into the conditions facing us today, and in what way we may contribute our share in the evolutionary development of humanity. We are now in the opening years of the Aquarian cycle. In this cycle, brotherhood must become a working principle if the tasks divinely planned are to be successfully accomplished. Two tremendous world forces are clashing. The strong imperialistic tendencies, the savage aggressiveness, the cruel selfishness apparent in so many parts of the world today are the last desperate efforts of Power to maintain its sovereignty. Just as the body must become the instrument of the soul, so Power must become the instrument of Love. Even as the body struggles violently when an evil habit must be uprooted and a better habit planted, so the forces representing selfish power and aggression struggle violently before the final conquest of the forces representing service, brotherhood, and love.

Religion has been openly discarded for dialectic materialism. Although eventually justice must triumph and love must prevail and God must conquer, we human beings are the instruments both for struggle and for victory. We must help in the combat. We must be ready to do the task assigned. We must be obedient to the divine behest. We must strengthen the forces making for peace, for justice, and for brotherhood. As students of the Order, we know something of the mysteries of life and the workings of the divine hierarchy. Our knowledge may be slight, but it is sufficient to make us realize the importance of the task upon which we are engaged and the vital necessity of harmonious co-operation. We are being called upon to make a supreme effort in the cause of humanity. We are called upon to make the world safe for our children and for human values and for the beauty of culture.

That the world is a unit, an organism, has always been known among students of mysticism, but today every human being is forced to realize the truth of the statement in the economic and political repercussions in his own country and even in his own field of work. There was a time when a nation could live independently, alone. It took so long for news to travel, it took so long for a ship to cross the seas that a man could live alone, and a nation could remain unaffected by foreign events, over a considerable period of time. The United States among nations managed for a long time to maintain a proud insularity. This isolation is no longer necessary or possible. We are united by bonds of trade, travel and friendship, with every part of the world. There are no boundaries. The radio and the airplane have practically eradicated time and space.

It is essential to remember that the Natural Unit of all Spiritual life is the Human Individual; the Natural Unit of all Political life is the Nation; while the Natural unit for modern Economic life is the whole Earth and the whole Human race. These three simple truths must become the foundation stones of the activities of the Aquarian age.

Think of the great Rosicrucian leaders of the past. We must rise to their heights. We must live and work and struggle in their spirit. We must forget ourselves and live and work for the great cause alone. It is the Cause that matters. It is mankind that counts. As workers for the cause, we rise to heights supernal, we grow spiritually, we attain mastership. Our welfare depends on the welfare of all mankind. We cannot know happiness when mankind suffers. We cannot know prosperity when mankind starves. We cannot be blessed with peace when mankind is at war. When an organ of the body is injured, the whole body suffers. When any people in the family of nations suffers frustration, persecution, and oppression, the whole world suffers.

The stricken world cries to heaven for guidance, for assistance, for light. There lies our great task. There lies our field of service. Let us come as ministering angels with soothing touch and healing words. Let us be children of light with the fire of love in our hearts and gentle peace in our hands. Let us clothe the naked, feed the hun-

gry, rescue the captive, support the widow, cherish the orphan, and nourish the hungry spirit. Let us encourage every noble cause. Let us sustain the hands of every brother, even as the hands of Moses were sustained on the mountainside. Let us do the work of God in every part of the vineyard to which we are sent. Let us be a radiant sun in our own corner. Let us be an inspiration to all who know us.

To do these beautiful, soul-satisfying tasks we must work in harmonious cooperation. We must be at peace with one another. We must forget personal ambitions and honors. Office or place mean nothing. Distinction and honor mean nothing. Recognition means nothing. The big thing is that the great work is accomplished. It is enough that God knows what we do, and the sacrifices that we make, and the work that we accomplish. The more secret the task, the greater the merit in the eyes of God. The greater the sacrifices, the more is the Cosmic indebted to you. No man can reward as God can. Every human honor pales beside the divine love. Rejoice, therefore, if it is your lot to remain unknown, to work in secret, to make great sacrifices without seeming reward. Through such a life you climb swiftly the ladder that leads to illumination and to union with God.

▽ ▽ ▽

The Divine Destiny

By Milton D. Apao

If there is something beyond the conception of human physical consciousness that keeps the zeal of your love for the Divine ever burning . . .

If there is something quite imponderable from within that tends the ever-increasing urge of your inner self toward searching the most sacred temple for Cosmic Attunement . . .

If there is something immeasurable in its force of spiritual vibration, infusing your being, that moves and shifts your life to the highest moral goal and self-perfection . . .

That something is the *mystical fire*, the heat of the spiritual energy, the burning Heart of the Divine Soul which consumes your passions and all your mundane desires so that you will begin to resign from this finite life to reside in that infinite Divine Source which draws all the living matter into the realm of ultimate Goodness, as well as creates and regenerates all nonliving matter for the greatest Cosmic harmonium into which God, ever since creation, has designed everything for the complete and absolute oneness in Himself.

THEREFORE:

Allow that Divine Fire to forge your being into a new state of life;

Allow that ever-vibrating spirit energy to evolve you into the higher plane of perfection; and finally

Allow that Soul Fire of Mystery to transmute your mental and physical consciousness and bring you into a closer and perfect union of the Cosmic All, for into that Oneness and perfection in God, "out of His own image," you are created and destined.

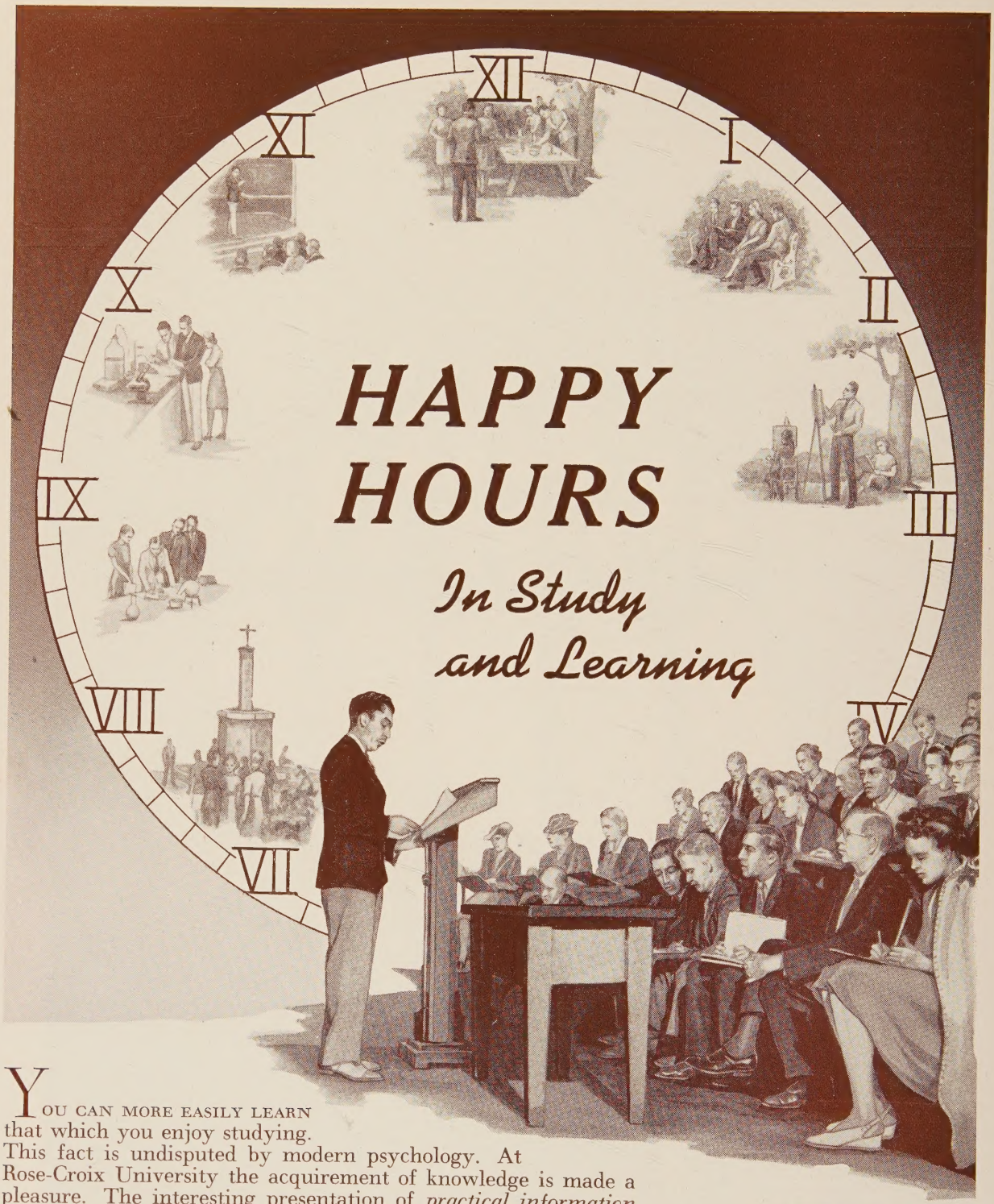
▽ ▽ ▽

Angels are happier than Men and *Devils* because they are not always prying after Good and Evil in one another and eating the Tree of Knowledge for Satan's Gratification.—*William Blake*

THE SPECTRE OF WAR

No respecter of sacred shrines, the Juggernaut of war reduces to shambles all things in its path. The skeletal remains shown above are of the once stately St. Albans church (Brooke Street), in the center of London. Where once were magnificent stained-glass windows, there is now but jagged glass. Ironically, the gaping form frames an ecclesiastical cross, symbol of "Peace on Earth." To passers-by this edifice is a grisly reminder of man's abuse of personal power.

(AMORC Photo)



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life.** Address Scribe S. P. C., in care of

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter. Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Chapter Room and Library open Tuesday to Friday, 1 to 3 p.m.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Fred Whiteway, Master; Olive Orpah Cox, Sec., 179 Rathmines Road, Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Charles Capier, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thursdays, 8:30 p.m.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Thursday, 7:45 p.m.

Vancouver, British Columbia:*
Canadian Grand Lodge, 878 Hornby St. H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:*
Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:
Windsor Chapter, 808 Marion Avenue. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manogade 13, Strand.

DUTCH EAST INDIES
C. B. Sibenius Trip, Grand Master.

*(Initiations are performed.)

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

ENGLAND
The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Grand Master. 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE
Mlle. Jeanne Guesdon, Secretary. 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:
De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

MEXICO
Quetzalcoatl Lodge. Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master: Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial. Mexico, D. F., Mexico.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p. m.

POLAND
Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal:
Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN
Grand Lodge, "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND
AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

JUNIOR ORDER OF TORCH BEARERS

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